

The Converted Catholic Magazine



THE LOST LIGHT

THE POPES AND THE BIBLE

WAS ST. PATRICK A PRESBYTERIAN?

THE CATHOLIC CHURCH AND WOMEN

THE NAVY AND THE JESUITS

RELIGION IN RUSSIA

HITLER'S 'LADY HAW-HAW'

— . . . —
May, 1946

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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The Converted Catholic Magazine

Edited by Former Catholic Priests

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Vol. 7 (New Series)

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THE LOST LIGHT

A BEWILDERED HUMANITY today turns this way and that seeking a foothold of security in a world that grows daily more insecure. No longer is the struggle of mankind one for just a better or a different kind of existence. So great is the power of destruction at present possessed by man, that the struggle now is one for existence itself against the threat of complete annihilation.

It is evident, on the one hand, that physical science alone cannot save us. On the other hand, ritualistic religion, with its blessings and its curses, its external pageantry and spiritual poverty, its political power and its powerless priesthood, is no longer the prop it was formerly believed to be.

Never before has God made so manifest the need of true spiritual power. Never has it been made so clear that mankind must find the light or perish. Never before has existence on this earth been so convincingly shown to be the *death* that it really is for all who have not found life in Christ.

Maybe now, because of their very helplessness, men will at last gauge the depth of spiritual darkness in which they have been kept through the centuries. The light that was lost may now shine again, and show that the death we should fear is not that which comes at the end of our natural existence, but the death in this natural life into which we were born, and that life is had only by those who truly believe on the Lord Jesus Christ.

Power to overcome the present threat of annihilation will come to men when they rise to life in Christ—which can be had *here and now*. For He has assured us: "*He that believeth on me hath [now] everlasting life.*"—John 6:47. This is even more clearly put by Christ's assurance of passing, here and now, *from death to life*, in John 6:24: "*Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*"

EDITORIAL NOTES AND COMMENTS

FORMER PRIEST MADE PRESBYTERIAN PASTOR

IT WAS GRATIFYING that The Philadelphia *Evening Bulletin*, the largest evening newspaper in the country, in its issue of March 15, reported the installation the following Tuesday of our colleague and former Roman Catholic priest, Rev. Joseph A. Fernandez, as Presbyterian pastor of the Robert Graham Memorial Presbyterian Church at 25th and Thompson Sts. in Philadelphia. The fact was also mentioned by radio broadcaster Walter Winchell on Sunday, March 17, and was in distinct contrast to the widespread publicity given by press and radio to the recent submission of Senator Wagner and Mrs. Claire Luce to the Roman Catholic church.

Mr. Fernandez was born in Spain and served as a Roman Catholic priest in New Orleans for 16 years. After he left the priesthood, Mr. Fernandez joined the army, and some of his letters to us telling of his conversion and his plans to study for the Evangelical ministry after demobilization, were published in THE CONVERTED CATHOLIC MAGAZINE.

During a furlough about two years ago he was received as an Evangelist in the Presbyterian church and when he was released from the army last year he went to complete his studies at Princeton Theological Seminary. There he was assisted by Rev. Dr. George Barrois, also a former Roman Catholic priest and professor at Catholic University in Washington, D. C., and now a professor at Princeton (See THE CON-

VERTED CATHOLIC MAGAZINE for February, 1946, page 55). Dr. Barrois took part in the installation ceremonies when Mr. Fernandez was made pastor of the Robert Graham Memorial Presbyterian church on March 19.

[Mr. Fernandez' own story of his conversion—from priest to soldier to Gospel minister—will appear in our next issue.]

SPIRITUAL BENEFITS CANNOT BE SOLD

REV. MARTIN L. GOSLIN, Protestant pastor of Manchester, N. H., was barred from the radio because his Reformation-Day sermon last October 30 contained "unpleasant references to the Roman Catholic Church." Among these was his remark that the practice of selling spiritual benefits today by the Purgatorial Society of the Catholic church differs little from what Martin Luther protested against 400 years ago.

How true this is may be judged from the following display advertisement in the *Staten Island Advance*, a New York secular newspaper, of last October 20:

"Remember your loved ones living or dead—Enroll them as Perpetual Members of the Purgatorial Society. Enrollment \$5.00 (This sum may be paid in installments). Spiritual benefits: share in 5,508 masses a year. St. Vincent's Home for Boys, Brooklyn."

In addition to a share in 5,508 masses, paid-up members of St. Vincent's Purgatorial Society are offered "a plenary indulgence once a month on any day selected." The only con-

dition required is the payment of the fee of \$5.00 or of \$25.00 for a "perpetual family membership." Those who doubt these facts can convince themselves by writing to St. Vincent's Home for Boys, State Street, Brooklyn, N. Y., for free booklet.



COST OF U. S.-VATICAN EMBASSY

THE U. S. EMBASSY AT THE VATICAN cost U. S. taxpayers \$40,000 in the past twelve months, according to information supplied by the State Department to Rev. Dr. Louis D. Newton. In a letter to Dr. Newton, Senator George wrote as follows: "*I am advised by Mr. H. M. Kurth, Director, Office of Budget and Finance, State Department, that the obligations for the period of April 1, 1945, through March 31, 1946, in connection with the mission of Myron C. Taylor, personal representative of the President at the Vatican, were in the amount of approximately \$40,000.*" Mr. Taylor himself receives no salary, but his travelling expenses are paid by the State Department.

This use of taxpayers' money for the Vatican Embassy is a direct violation of an Act of Congress, passed in the 39th Congress, second session (see *Congressional Globe*, Vol. 37, pp. 850-51, 882-86) which categorically states:

"No money hereby or otherwise appropriated shall be paid for the support of an American Legation at Rome [the Vatican] from and after the 30th of June, 1887."

No approval has ever been given by the Senate to the appointment of Myron C. Taylor as ambassador to the Vatican either by the late President Roosevelt or President Truman.

THE CONVERTED CATHOLIC LEAGUE

OUR READERS will be glad to know that a long cherished ambition of ours is about to be realized by the formation and incorporation of an organization called *The Converted Catholic League*.

As its name implies, this organization is the work of former Roman Catholics, and though situated in Boston, Mass., will be affiliated with Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE. It will comprise three groups: 1) *converted Catholic laity only*; 2) *converted Catholic priests*; and 3) *non-Catholic believers* who, by their membership, would give witness to their interest and prayers for our work.

The address of *The Converted Catholic League* is P. O. Box 29, Reading, Mass., and yearly membership fee is \$2.00. Of this amount, \$1.00 will cover a year's subscription to THE CONVERTED CATHOLIC MAGAZINE, and those who are already subscribers may have this extra \$1.00 applied either to extend their subscription or as a contribution to our Sustaining Fund.

We are very hopeful of this new venture, and earnestly ask the prayers of our readers that *The Converted Catholic League* may develop into a mighty force for good. It is especially needed these days when so much publicity is given to a few weak Protestants who join the ranks of the church of Rome.

THE POPE AND THE DEVIL

TWO of the most important utterances of the late Pope Pius XI were: 1) "*To save souls I would even make a pact with the devil;*" and 2) that Mussolini was "*a man sent to us by Providence.*"

The latter statement was made after Pope Pius XI signed the Lateran Pact with Mussolini on February 11, 1929, and was a clear statement of approval of Mussolini and his regime, especially because of the solemn treaty and concordat just concluded with him. Much publicity was given to this 'divine' approval of Mussolini, and the phrase '*L'Uomo della Provvidenza,*' became a commonplace expression on the lips of the people of Italy to designate Mussolini and to prove God's special intervention in sending him to save Italy. The Pope had said so, and the people therefore did not doubt it.

The Pope's statement that he would make a pact with the devil, was made to a group of American newspapermen after the signing of the concordat between the Vatican and Hitler, less than six months after he came to power in 1933. It was tantamount to telling these inquisitive American reporters to mind their own business and that the Catholic church would make a pact with anyone that suited its policies.

Now that Mussolini and Hitler are dead and execrated by all decent men, the Catholic church has been trying to explain away these incriminating statements of the Pope who negotiated with them in the heyday of their glory. For a while it was even denied by Catholic propagandists in America that the above statements were ever made at all by Pope Pius XI. Now it is admitted

by the Vatican newspaper *Osservatore Romano* that he made both statements, but an attempt is made to twist their meaning. The occasion of the *Osservatore Romano's* admission was in answering the charges of the Russian newspaper *Pravda* last January, as reported in a Rome dispatch in the Catholic weekly, *The Register*, of January 6.

The Vatican newspaper frankly admits that Pope Pius XI declared: "*To save souls I would even make a pact with the devil.*" The interpretation given this statement, however, is that the Pope knew Mussolini and Hitler to be devils, and negotiated with them in order to save souls. On the other hand, it denies that the actual words of the Pope's other statement praising Mussolini were that he was "*a man sent by Providence.*" It gives its version of the Pope's words as follows: "What was said is this: '*Perhaps even a man such as the one that Providence has us meet was needed.*'"

The statement was made by Pope Pius XI in an address to the College of Cardinals on February 13, 1929, just two days after the signing of the Lateran Pact. The Jesuit *Civiltà Cattolica* of Rome published it on March 2, 1929, (p. 467) and put the Pope's phrase thus: "And perhaps there was need of a man like him [Mussolini] whom Providence has allowed us to meet." Don Luigi Sturzo, noted Italian priest-leader of the *Partito Popolare*, in his most recent book, "Italy and the Coming World," (p. 127), translates it as, "*the man sent to us by Providence.*"

Even admitting the *Osservatore Romano's* wording to be the correct ver-

sion of the Pope's Italian phrase, the reader can judge for himself if there is any difference in saying that Mussolini was "*a man sent by Providence*," and that he was "*a man that Providence has allowed us to meet*." Pope Pius XI was referring to his recent meeting between himself and Mussolini shortly after the signing of the Lateran Pact between them. The distinct meaning of his words was that God had sent Mussolini to meet with him to sign the Lateran Pact.

Putting the two statements of the Pope together—as this official Vatican newspaper quotes and interprets them—the Pope, on the one hand, declared that *God had arranged for him to meet and sign a pact with a man whom he*

(the Pope) knew was little better than a devil! If he knew Mussolini was such an evil man, why did he make a pact with him? And how did it happen that Providence arranged and willed that the Pope, the so-called "Vicar of Jesus Christ," should sign agreements with two men, Mussolini and Hitler, who were little better than devils!

The New Testament tells us that the devil once appeared to Jesus Christ in order to induce him to negotiate an agreement, in return for which the devil promised him power over "all the kingdoms of the world." As recorded in *Matt. 4:10*, Jesus contemptuously rejected the devil in one short phrase: "*Get thee hence...!*"—or as we would say in our language: "*Get out!*"

ANOTHER FORMER PRIEST ON OUR STAFF



REV. WILLIAM E. BURKE

Former priest of the diocese of Scranton, Pa., now associated with us at Christ's Mission.

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THE NAVY AND THE JESUITS

A PETITION was recently addressed to the Protestant ministers of Worcester, Mass., by 160 Protestant and Jewish Navy trainees of the R.O. T.C. program at Holy Cross Jesuit College demanding religious liberty in the U. S. Navy. No Protestant minister or chaplain has been allowed to enter the campus of the Jesuit College, and these 160 Protestant and Jewish boys have been forced to attend Catholic mass and listen to Catholic propaganda lectures. When they demanded redress, their commanding officer threatened them with separation from the trainee class.

Here are some excerpts from their petition:

1. "We protest the placing of Roman Catholic leaflets in our U. S. Post Office boxes.

2. "The college has repeatedly refused us permission to hold Protestant or Jewish services of worship on the campus. This prohibition has even been extended to Protestant Chaplains of the U. S. Navy, who were not permitted to conduct services for us on the college grounds. Not only does this apply to services of worship, but, ministers are not permitted on the campus even to speak to us on non-religious subjects. The college officials claim that a 'Canon Law' forbids these non-Catholic clergymen from coming on the campus.

"In spite of this so-called 'Canon Law', which has never been produced in print, the college officials should realize that we Protestant and Jewish trainees did not come to this institution by our own choice. The Navy Department assigned us to this unit, and we only carried out our orders by reporting here. When the college signed a contract with the U. S. Navy, they should have realiz-

ed that the armed forces of the United States could not tolerate such religious discrimination.

"In refutation of this particular paragraph, the president of Holy Cross will say that Protestant services are being held on the campus. The service he may mention is held on Wednesday mornings; however, it is far from a Protestant service. A Jesuit priest supervises these services and assigns a different priest each Wednesday morning to deliver a sermon. We might ask the president if he would consider a service Catholic which was conducted by a minister or a rabbi in the college chapel.

3. "Most distasteful to us is the multitude of Roman Catholic propaganda we have been forced to listen to in our non-Navy classes. A few examples should be sufficient:—

a. 'You cannot exactly blame a man for being a Protestant, you can only pity him.'

b. An English professor stated to a class that the leaders of the Protestant Reformation were primarily concerned with having their sexual desires satisfied. He also made degrading remarks about the ceremonies and instruments of worship used in the Protestant churches. His comparison of the simplicity of Protestant altars with the Nazi swastikas was most obnoxious.

c. Many lectures have been devoted to expounding Catholic philosophy, and to Catholic activities throughout the world. Obviously these lectures strayed far from the subject at hand.

4. "When the Servicemen's Christian League was first organized at Holy Cross by the Protestant trainees, the officers of the organization attempted to have some factual in-

formation published in the student publications of the college. *The priest in charge of the publication in mind so condensed and corrupted the original articles submitted that the entire meanings were distorted.* This happened after the priest promised that the articles would be printed in their original form. Navy trainees of all faiths support these publications, so it seems incomprehensible that only Catholic activities should be given free access to the 'College Press.' If this is 'democracy' that Holy Cross College is teaching, then Navy students have no place in such an institution.

5. *"During the July-October semester of 1944, all hands were compelled to attend a military mass in the college chapel.* Those who expressed indignation at this order were threatened with separation, by the then commanding officer, from the Naval College Training Program. During the November-February semester of 1944-1945, we were compelled to practice for another military mass. After the rehearsals, we had to sit through a lecture by one of the Jesuit priests. This lecture was concerned with the 'merits' of Catholicism and the 'goodness' of the Jesuit order. This, to a group of whom half were not Catholic, in an attempt to justify the Catholic church and its philosophy, was taking unfair advantage of us, since we were not at liberty to leave the chapel at that time.

6. *"Members of the Sodality, a Catholic activity on the campus, were asked to submit names of trainees who could possibly be converted from Protestantism to Catholicism.* The moderator of this society (a priest) then proceeded to contact some of the Protestant trainees whose names were submitted.

7. *"Many of the trainees in our midst are veterans of fleet action in the several theatres of war. They thought they were fighting for the*

Four Freedoms, one of which is the Freedom of Religion. If the Roman Catholic Church sincerely believes in the principles upon which America was founded, then they will not allow these repugnant tactics to be continued at this naval training unit at Holy Cross College. Although they may claim that we are not being completely denied the 'Freedom of Religious Worship', because we can attend Sunday services in the local churches, we cannot accept this as a suitable defense for hampering us in the practice of our religion.

8. *"The existing situation is unpleasant, but we would not deserve the right to wear the United States Naval uniform if we did not have the courage of our convictions, and refused to stand up for principles which we firmly believe in."*

A reply to our protest on the above matter was recently received from the Navy Department, signed by Captain J. B. Rooney, U.S.N., who admits that members of the V-12 Unit at Holy Cross College were ordered to attend a Military Mass in July 1944, but that "thereafter all non-Catholics were excused from such exercises."

Captain Rooney states that, as a result of an inquiry by the Bureau of Navy Personnel, Jesuit Father W. J. Healy, president of Holy Cross, *"had taken steps to see that discussions in class avoided comments that non-Catholic students might resent."* He says further that, *"the Holy Cross authorities have taken the position that they have no objection to visits by clergymen to non-Catholic students at any time, but that they cannot permit non-Catholic services or group discussions to be held on the campus."*

This is in contrast to the Methodists at Stockton, Cal., who actually set up a Catholic altar for mass and a confession box in their college for Catholic members of a V-12 Unit.

UKRAINIAN CATHOLICS BREAK WITH ROME

THE NEWS of the return of approximately five and a half million 'Uniate' (Roman Catholic) Ukrainians to the Orthodox church was a distinct setback for the Vatican. The 216 delegates at the synod which made the break last March 8, publicly declared that what they had done was "*an act of historic justice, 'the casting off of the moral yoke that had been forced on us against our will and for our destruction.'*"

The Vatican countered by excommunicating those priests responsible for the break, and declared that their action was illegal, since the three bishops of the provinces concerned were not present. It accused Patriarch Alexius of Moscow, himself "elected by dissident bishops," of backing the change-over, which was engineered only by parish priests.

But this accusation of the Vatican only proves the justice of the facts published by the synod of the Ukrainian church: that its union with the church of Rome 350 years ago was forced upon the Ukrainian people by "*the imperialist Poland of the gentry . . . to increase the enslavement of Ukrainian lands that had been forcibly separated from their mother country.*" This was done, the announcement declared, "*with the help of proud and power-loving Rome, which had always dreamed of its own dictatorship in the Christian world.*" (N. Y. Times, March 17, 1946)

That forced union with Rome was made by Roman bishops, agents of the Vatican. Naturally the bishops today, likewise agents of the Vatican, would not be expected to favor the breaking of that union with Rome. That the break-away was accomplished by the

priests as representatives of the people, is the first sign of democracy so far exhibited in the Roman Catholic church in modern times.

It will be further noted that this democratic move became possible only after these Ukrainian Catholics had been freed from "imperialist Poland of the gentry," allied with "proud, power-loving Rome."



PRIESTS IN POLITICS

THE POPE has again boldly asserted the right of his priests to take part in politics, especially in Italy and other Catholic countries recently liberated from Fascism. On March 16, as reported by the Associated Press from Vatican City, he spoke to 300 parish priests of Rome and forcefully instructed them to use even their pulpits in guiding the people on political matters. "Use of the right to vote is an act of grave responsibility," the Pope declared, according to the report in the N. Y. Times of March 17. "*It is the concern of the church to explain to the faithful their moral duties which derive from this electoral right.*"

The Pope's instructions were delivered on the eve of the first elections in Italy since Mussolini came to power, and the determination of the Vatican to build up anew its political control may be seen from the Pope's further declaration as follows:

"The Catholic Church," he said, "will never permit herself to be shut up in the four walls of a temple. Separation of religion and the life of the church from the world would be contrary to the Christian and Catholic idea."

This blunt notice to the world of the Vatican's determination to have its priests interfere in the politics of the post-war world, is in strange con-

trast to its Concordats with Mussolini and Hitler that forbade Catholic political parties of the laity and lower clergy, and stipulated that all political arrangements in the Fascist world between church and state be made directly and over the heads of the people by the Pope and the dictators.

Pope Pius XII made reference to the stipulation of the Concordat of 1929 with Mussolini—"which remains in force," he said—that forbids churchmen "to enroll or be active in any political party." But now, when an attempt is being made to set up democratic regimes in place of Fascism, the Pope, while stating that the church does not want to mix itself in "purely political questions," insists that, "on the other hand, *it cannot renounce the above mentioned right nor admit that the state shall judge unilaterally the priest in the exercise of his ministry, nor in any case that he be brought before a civil magistrate without an understanding with ecclesiastical authorities, as Article VIII of the same Concordat prescribes.*"

What this means is that the Vatican, now that democratic regimes are being set up in former Fascist countries, will again insist on the right of priests to influence the vote of their people, although in its solemn Concordats with Mussolini and Hitler it pledged itself not to permit its priests or people to do so, in order to protect their authoritarian regimes from interference by the people.

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Romanism and the Gospel

C. ANDERSON SCOTT

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RELIGION IN RUSSIA

OF THE UTMOST IMPORTANCE for the future of the world is the attitude that Soviet Russia will develop toward religion. One-sixth of the earth's surface with a population of close to 200 million souls is contained within the borders of the Soviet Union. Added to this are nearly sixty million more, mostly Roman Catholics, who are now under the indirect political influence of Russia. Competent authorities in this country tell us that there is no foreseeable limit to the advances that Soviet Russia will make in science, education and productive capacity in the near future. Only the important factor of religion in Russia and in countries under the Russian influence remains uncertain.

There is not as yet religious freedom in Soviet Russia as we know it here in the United States. As far as relations between the Soviet Government and the Russian Orthodox church are concerned, "all major problems have been solved," according to a statement of Patriarch Alexius, supreme head of the Russian Orthodox church in Moscow in the *N. Y. Times* of last September 26. In this report, the Patriarch described Premier Stalin as "a great friend of all believers," and made it clear that the church in Russia is not controlled by the State. Church schools, theological training, priests and sermons, he declared, "are not controlled by anyone except the church."

Protestant Evangelical groups also



Here is the first photograph received in this country of a meeting of the new All-Union Council of Evangelical Christians and Baptists, major Protestant groups in the Soviet Union. Meeting is being addressed by Y. N. Zhidkov, chairman of the Council. There are 4,000,000 Baptists alone in the Soviet Union.

Religious News Service Photo

appear to have all the freedom they want and are thriving. Roman Catholicism is not encouraged in the U.S.S.R. proper, and in Poland and other Catholic countries under Russian control there is no recognition of the Roman Catholic church as a juridical entity. But no Protestant should shed any tears over the fact that the Roman Catholic church is restricted in Russia, in view of its claim to supreme juridical existence over the State and to absolute control of education, marriage and other institutions for political purposes.

For over a thousand years the Roman Catholic church has been endeavoring to control all the nations of Europe in this way, and the results have been disastrous. Only in those countries that succeeded in breaking away from that control by the Protestant Reformation has there been material, intellectual and spiritual progress. The leaders of Soviet Russia know this well, and seem to be determined to have nothing to do with the Roman Catholic church either within Russia itself or within its spheres of influence unless it leaves politics alone and aligns itself on a democratic basis with the work of the education and uplift of the masses of the people. Some say it is not democratic for Russia thus to limit freedom of religious teaching and propaganda. The Russians, however, hold that this is the best way to safeguard religious and other freedoms, that it is suicidal for any democratic country to be tolerant of an intolerant and authoritarian church, especially the Roman Catholic church with its international and reactionary espionage organization of Jesuits free to come and go and conspire against the progress and enlightenment of the masses of the people.


It is more than a hope, however, that

the non-political, pure teaching of the Gospel of Christ will have the fullest freedom in the Soviet Union and in the large slice of Europe now under its control. This in itself would be the greatest blow to whatever political aspirations the Vatican has left to regain control of Europe. For it would not only benefit the millions of Roman Catholics under Soviet Russia's control, but also help to purify the Russian Orthodox church of its many unscriptural beliefs and practices. Wherever the full Gospel of Christ—which is “the power of God unto salvation”—is preached freely, the masses of the downtrodden people have been raised up intellectually, morally, spiritually and materially.

The American Bible Society has arranged with Patriarch Alexius of Moscow to ship 500 Greek and 5,000 Russian Bibles, and 100,000 Scripture portions to Russia. But the U. S. Post Office has restricted the mailing of these to only one parcel of 11 pounds a week. The Russian Consulate in New York assures us that no restrictions exist from the Russian end.

The Russian soul is deeply religious and if the true religion of Jesus Christ is given the chance to keep step in Russia with the marvelous advances in science and technology promised to take place there in the next few years, then not only Russia but the whole world will benefit.

Win Russia to Christ and you win the world to Christ and away from the power of the Vatican's political intrigues.

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THE POPES AND THE BIBLE

By J. J. MURPHY

CARDINAL GIBBONS in his much-published book *Faith of Our Fathers* says: "The Catholic Church the enemy of the Bible? As well might you accuse the Virgin Mother of trying to crush the Infant Saviour to her breast, as to accuse the Church, our mother, of attempting to crush the existence of the Word of God."

How the cardinal could have made such a statement is a matter that lies between his conscience and God. The fact remains, however, that in Catholic countries, especially in the Latin countries of Europe and America, the Bible has been always withheld from the people. At best the Catholic Bible was spoken of as a dangerous book, even an evil book. The Protestant Bible was always condemned as a tissue of lies.

In democratic countries like the United States, the competition of Protestantism has forced the Catholic church to adopt a different policy toward the Bible. Here it does not forbid Catholics to read it. In fact at times it superficially urges them to do so, knowing that they have been so conditioned that they will not read it anyway. All this was explained at length in a four-page article in the May 1942 issue of THE CONVERTED CATHOLIC MAGAZINE.

In Catholic countries opposition to the Bible and especially to Bible Societies is as vehement and intolerant as ever. Four years ago, Cardinal Villeneuve of Quebec lashed out at Protestant Bibles in a pastoral letter read in all the churches of Quebec. From a copy of it printed in *La Presse* of Montreal

on April 2, 1942, the following quotations are taken:

"On several occasions we have already denounced the heretical propaganda carried on among Catholics by an agency known as 'The Bible and Tract Depot' or more commonly known as the 'Bureau of Life and Freedom' . . . The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature is brought to their attention.

"Priests will insist particularly on the danger, to which those who glance through this heretical literature expose the precious treasure of their faith. *They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and the best thing to do if we are insulted by having these writings sent to us is to throw them into the fire.*"

What Cardinal Villeneuve prescribed in Canada is infallible Catholic doctrine taught down through the ages by pope and council from the time of the Reformation, when Bibles first began to be widely spread among the people. The Council of Trent in its fourth article denounced reading of the Bible as hurtful and decreed penalties against whoever dares to read or possess a Bible without written permission. The usual condemnation then and in later times was of "the Bible in the vernacular," since if it were not in the vernacular it could not be read by the people. The Latin Bibles were not a source of worry to the Catholic church, for they were comparatively scarce and could be read by only a few of the more learned of the clergy under the direct supervision of the church.

Typical of official Catholic condemnations of Bible societies is that of Pope Gregory XVI issued as an encyclical under the name of *Inter Praecipuas* on May 8, 1844. From it we quote the opening paragraphs and other excerpts referring by name to the *Christian Alliance*:

"Among the chief machinations by which in our times non-Catholics of various denominations try to ensnare Catholic believers and turn their minds away from the holiness of their Faith, a prominent place is held by the Bible Societies. These societies, first instituted in England and since extended far and wide, we now behold in battle array, conspiring to translate the books of divine Scripture into all the popular languages, to issue immense numbers of copies, to spread them indiscriminately among Christians and heathen, and to entice every individual to read them without any guidance.

"To those societies, however, it matters little or nothing into what errors the persons who read the vernacular Bible may fall, provided they are gradually accustomed to claim for themselves free judgment of the sense of Scripture. . . ."

"From information and documents received, we learned that several persons of different denominations met last year in New York City in America and on the 12th of June formed a new society called *The Christian Alliance*. . . whose common purpose shall be to bring religious liberty—that mad pursuit of religious indifference—to the Romans and other Italians, not realizing that for several centuries . . . there has been no great achievement in the world that did not begin in the Holy City."

"Having, therefore, taken into consultation several cardinals of the Holy Roman Church . . . we again condemn with our Apostolic authority all Bible Societies censured by

our predecessors, and by the same authority of our Supreme Apostolate we reprobate by name and condemn the above-mentioned *Christian Alliance*, founded last year in New York, and other societies of the same sort."

"Be it known that all that lend their names or their help to such societies will be guilty of a grave crime before God and Church. Moreover we confirm and by our Apostolic authority renew the commands already given against the publication, distribution, reading and keeping of Scripture translated into the vernacular. . . . At the same time it will be your duty to snatch out of the hands of the faithful, not only Bibles translated into the people's language, but also forbidden or injurious books of every sort, and thus provide that the faithful may learn from your warnings and authority what sort of pasture they should consider good for themselves and what sort is harmful and deadly."

The Pope then continued:

"For it is clear and proved by repeated experience of past ages, that there is no easier way to withdraw people from their adherence and obedience to their royal princes than by that religious indifference which is spread under the name of religious liberty. Nor is this unknown to the new society called '*Christian Alliance*;' though it professes itself opposed to civil revolution, it admits that from the right interpretation of the Scriptures (claimed by them for even the lowest classes) and from the complete freedom of conscience which they would spread among Italians, the political liberty of Italy would naturally follow."

This frantic appeal against the Bible and the freedom to which it gives rise is the same thing that other pontiffs have proclaimed. Pope Pius VII denounced circulation of the Bible as "a crafty device," and "a pestilence," as well as "a nefarious scheme threatening everlasting ruin." Pope Leo XII con-

demned Bible societies as "strutting with effrontery through the world." Pope Pius IX in one of his encyclicals spoke of the Holy Scriptures in the people's tongue as "an old device of heretics."

These fulminations of the Popes

against the Bible have not stopped its circulation. April 4, 1945, the American Bible Society announced that in 1944—exactly 100 years after Pope Gregory XVI's condemnation of Protestant Bible societies—*12,403,541 copies of the Scriptures were circulated.*

WAS ST. PATRICK A PRESBYTERIAN?

By W. F. DICKENS-LEWIS, D.D.

IT IS REMARKABLE what pious traditions have wound themselves around the 'presbyter' Patrick. The boldest piece of effrontery is the claim of the church of Rome that he was an emissary of the Pope to Ireland. Nothing is further from the truth. There are two documents of Patrick which are recognized by all parties as being genuine—his "Confession" and his "Letter to the Christians under Coroticus," better known today by his Welsh name of "Caradog."

But even if without these precious documents we carefully study the contemporary manuscripts of Patrick's day, it would seem a strange perversion or ignorance of facts for prelatial churches to lay claim to be the successor of Patrick in the "Church of Ireland" because he was a prelate according to their notions. Presbyterians should know enough of their history and that of the Evangelical church of the fifth century in Britain and Ireland to be able to protest a gratuitous claim that is not difficult to refute. Even among Protestants the claim is accepted that "St. Patrick" was a Roman Catholic bishop merely on the basis of a prolonged, persistent and unchallenged false repetition. But such he certainly was not. For instance, the

headgear of a mitre, which began to be worn by Roman bishops about the tenth century, and the ritualism of a crozier were absolutely never seen nor worn by this simple, earnest missionary of the cross.

There is no doubt of the historic fact that the modern Presbyterian form of church government and its kindred forms in the Reformed Church, together with its doctrinal and Biblical standards, far more approach the spirit and genius of Patrick and the early British Church than anything Roman.

Patrick's right name was "Sucat," which is akin to the Welsh "Hygad," and means warlike. He was born at his father's farm in the village of "Bonavem Taberniae." This we know from his "Confession." Many accurate historians are agreed that "Bonavem Taberniae" is "Kilpatrick" near Dumbarton on the Clyde in Scotland. From this place he tells us he was taken captive to Hibernia, so that there is no doubt that the "patron" saint of Ireland is in reality a Scotsman. It seems strange that Roman Catholic writers ignored him until he became Romanized at the hands of his medieval biographers from the eighth to the twelfth centuries. The Venerable Bede does not mention him in his church history and

merely lists him as a "presbyter" in his "Martyrology." His pious medieval biographers rely for their data on spurious documents and traditions rather than upon his "Confession."

The "Book of Armagh" together with his own "Confession" are absolutely silent about Rome or any pontifical mission. Furthermore his father, Colpurnius, was a deacon. His grandfather, Potitus, was a presbyter. He was therefore a son of the manse, a system which is somewhat at variance with the doctrine and error of clerical celibacy. In his "Confession" no mention whatever is made of mariolatry, of confession, of purgatory, of transubstantiation, or of other papal tenets. The well-authenticated statements of Patrick concerning himself are certainly not in accord with the fabrications put forth 500 years after his death by Probus and Joscelyn. It was Joscelyn who falsely identified the simple Evangelical Church of Ireland with that of Rome. That Patrick studied at Rome for ordination or with Germanus at Tours are pure inventions of the tenth and twelfth centuries. Some zealous Roman writers naively assert that he studied first with Germanus who was bishop of Auxerre. Then with Martin, bishop of Tours. Olden, one of his Protestant biographers states: "*Certainly this is a strange anachronism, for Martin died before Germanus became Bishop of Auxerre.*" Joscelyn and similar pious writers found no difficulty in thus weaving a fictional biography of Patrick, since they did not embarrass themselves with dates.

They have drawn delightfully on their imaginations and have pictured Patrick's life and the early church in Ireland of the fifth century in just such a perspective as would suit their day and time in the twelfth century.

The Reformed Church, especially of

the Presbyterian faith, is now reaping the fruit of pious fabrications served up under the guise of historical fact, and "St. Patrick" is pictured for us as a croziered and mitred Roman prelate, whereas his very own words show us that he was as far removed from such pretensions as night is from day.

Thus many groundless stories about St. Patrick have been very cleverly palmed off on the Irish people by zealous Roman ecclesiastics. By a comparative study of the French and English copies of the "*Confessio Sancti Patricii de Vita et Conversatione Sua*" and the Book of Armagh and also of the "*Epistola S. Patricii Ad Christianos Corotici Tyranni Subditos*" and the early life of "*Muirchu*," it can easily be proved that these documents were obviously tampered with in order to confirm that Patrick was a Roman missionary. In such pious frauds the church of Rome takes preëminence.

Some Irish writers with a zeal for trying to authenticate Patrick's Roman mission have represented Palladius as being sent to convert Ireland to Christianity, that his mission failed, and that Patrick was sent and effected the conversion of Ireland.

But what are the historic facts? The writers have either misquoted or willfully perverted history as written by Prosper who makes it very clear that Palladius was sent by Pope Celestine to Ireland *after* its conversion to Christianity, and not to begin its conversion. History attests that Patrick had carried on his mission altogether independent of Rome without any papal sanction long before Palladius' arrival in Ireland, and that after Palladius' arrival with the full purpose of proselyting Ireland to Romanism, the work of Patrick proceeded with uninterrupted success. To authenticate Patrick's Roman mission it has been necessary

to assign it a later date than the facts of Patrick's career warrant, and consequently many Irish biographers of St. Patrick have jumbled together the facts concerning both Patrick and Palladius and have piously and fraudulently transferred some facts true of Palladius alone to the legendary myths surrounding St. Patrick. (See "Life of St. Patrick," by Dr. Killen of Belfast.)

The "Book of Darrow" is one of the oldest of Irish manuscripts. In it Patrick is described as a simple presbyter. In his "Letter to the Christians under Coroticus," as mentioned above, and in his "Confession" he makes no mention of his having been consecrated a diocesan bishop. He represents his call and commission as coming directly from God in a vision. As Dr. Hamilton in his book "The Irish Church" has observed, this "Confession" of St. Patrick, which has been admitted by the most critical scholars as genuine, is as remarkable for what it does not contain as for what it does. Dr. Hamilton observes: "*There is not the faintest Roman tinge about it. It is undeniably and conspicuously Protestant, if the anachronism of the term used in such a connection may be pardoned. It is distinctly Trinitarian and thoroughly Evangelical.*"

From an impartial study of the primitive church in Ireland it can be very well maintained that historically Patrick's form of church government was not diocesan, and emphatically not papal. The burden of proof for these false statements lies with Rome and its defenders, not with us.

Furthermore, when no less an authority than Archbishop Usher admits that Patrick and his co-presbyters were not diocesan bishops, much less Roman prelates, it is rather amusing to hear

certain types of ritualists claim him as the first primate of the "Catholic Church of Ireland." The claim is untenable. More potently do the historic facts in the case support a presbyterial or tribal-congregational form of church government in Patrick's time than any other.

He founded 365 churches, ordained 365 bishops (teaching) and 3,000 presbyters (ruling)—*one bishop and twelve elders for each church!* Goldwin Smith admits himself that in those days there seems to have been one bishop for each church. This was simply a presbyter or bishop to teach, not a diocesan bishop. Does not this look very like the form of government in some of our Protestant churches today? Dr. Hamilton with a keen scholarship based upon impartial research well observes: "Irish Presbyterians can trace their ecclesiastical lineage far back indeed, linking themselves on to the simple-minded, uncorrupted believers of an age long before Rome had appeared on the scene," and so, by a parity of reasoning, before any other form of prelatical government of the church in Ireland had asserted its untenable claims.

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THE CATHOLIC CHURCH AND WOMEN

By L. H. LEHMANN

[This is the fifth of a series of articles on "The True Nature and Structure of Roman Catholicism." It will be followed next month by an article on "The Catholic Church and Science."]

ALL RELIGIOUS SYSTEMS ruled by priestcraft have subordinated women to a state inferior to that of men and used them as a means to power. Woman, in their teachings, had no true soul, and was regarded as the mere *material* counterpart of man who alone was believed to ascend to the higher mental and spiritual planes. Man represented *mind*, woman the *matter* of the universe.

This pagan philosophy of the relationship of the sexes considered woman as evil, since all matter was taught as coming from the 'world of darkness.' It thus can easily be seen how this denial of spiritual rights to women served the double purpose of making women the mere plaything of men in sexual matters and labor slaves of them for economic ends.

Had the true teaching of Christ been persevered in, it would have put an end to this slave relationship of woman to man. But it was not, with the result that much of the pagan philosophy and practice of pre-Christian religions was carried over into the Christian church almost from the beginning. How much of it persists to this day in the Roman Catholic church, even in democratic America, may be judged from the following:

1. There is at present in the United States a vast unpaid army of more than 138,000 women in Roman Catholic

convents. These, by the rules of the church, are denied the right of motherhood, are bound by unquestioning, "corpse" obedience to the dictates of superiors, are not allowed to possess money or property of their own, must dress in medieval garments, are known only by names different from that of their families, and the profit of their labor and learning goes exclusively to the up-building of the church's organization.

2. No woman in the Roman Catholic church is permitted to become a preacher or a priest, the first requisite of which is the 'male sex.' Women are thus deprived of the special benefits that are believed to accompany the priesthood.

3. No woman, not even a nun, is allowed to take part in the rites and ceremonies within the sanctuary, or altar rails, of any Roman Catholic church.

4. After childbirth a woman is regarded as unclean by the Roman Catholic church, and is forbidden entrance into a church until she is purified, or "churched," by a priest in the vestibule.¹

5. The state of virginity is decreed in Roman Catholic theology as being superior to that of marriage. But virginity in a woman is never taken for

¹ In the U. S. this ceremony is generally allowed inside the church proper.

granted and must always be proved. A man, on the other hand, is always presumed to be a virgin until he gets married.

EARLY MONASTIC IDEAS OF WOMEN

This Manichean teaching, that woman belongs to matter and the world of darkness, and man to the world of mind and light, was fostered to a fantastic extent by the early "Fathers" of the Christian church. Obsessed with sexual desire and yet determined to live a sexless life, they made hatred of woman almost a dogma. "*The touch of a woman*," St. Jerome wrote, "*is as much to be dreaded as the bite of a mad dog*." Yet he confesses, in his letter *To Eustochium*:²

"Oh how often, when I was living in the desert . . . did I fancy myself surrounded by the pleasures of Rome . . . I often found myself surrounded by bands of dancing girls."

Tertullian (*De Cultu Feminarum*, I, 1) writes:

"Do you know that each of you women is an Eve? The sentence of God on this sex of yours lives in this age; the guilt must necessarily live too. You are the devil's gateway; you are the temptress of the forbidden tree; you are the first deserter of the divine law."

St. Clement of Alexandria (*Paedagogica*, II) expresses a like opinion of women:

"To woman it brings shame even to reflect of what nature she is."

St. Gregory Thaumaturgus (*Metaphrasis in Ecclesiasten*, VII, 28), honored as "the miracle worker" by the Catholic church today, expresses his venom against women as follows:

"Moreover, among all women I sought for chastity proper to them, and I

found it in none. In truth, a person may find one man chaste among a thousand, but a woman never."

These early "Fathers" have contributed largely to the basic teachings and practices of the Roman Catholic church today. What they taught about women differs very little from what is preached by priests in twentieth-century America. The N. Y. *Times* of July 2, 1945, quoted a condemnation of women by Msgr. Flannelly of St. Patrick's Cathedral in New York, that equals anything from St. Jerome or Tertullian. Headlining its column: "*Priest Bids Women Mend 'Evil Ways'; Wives Sharply Scolded; Lack 'Slightest Conception of Sanctity of Married State,' Churchman Declares*," the *Times* went on to say:

"He charged married women with not having 'the slightest conception of the seriousness and sanctity of the married state or of the solemn duty and privilege of motherhood,' and then added: 'But this is to be expected. Where there is lust before marriage, there is bound to be lust afterward.'"

"Too many women, 'ignoring the heinousness of sin,' have degraded womanhood, he said, and continued: 'Virtue, modesty, fidelity and maternal duty, they have simply dismissed as old-fashioned. *Men will always be just as good as women want them to be.*'"

Condemning democracy and woman suffrage, an article on "Feminism" by Father Lucian Johnston in *The Ecclesiastical Review*, a monthly magazine for priests published by the Catholic University of Washington, D. C., in its issue for December, 1916, rants as follows against democracy for giving women the right to vote:

"Democracy at present does not strike me as any too sane . . . It is toward Feminists' treatment of marriage and

² See Letter XXII in *Select Letters of Saint Jerome*, p. 87, in the Loeb Classical Library.

the general philosophical bent of mind that at least the Catholic Church must and will take a hostile attitude."

"So then you have the feminist moral principles stated unblushingly. They are frankly and brutally materialistic and anti-Christian . . . upon them every libidinous dog has ever fallen as an excuse for his lust . . . It is bolstered by the usual claptrap about race . . . So runs this slimy philosophy or ethics of the stable or stud-farm and pig-pen . . . Follow the majority, even when the majority is wrong. And do so in the name of 'Woman.' This is woman's right."

"But the female suffrage is far more than this. It is part and parcel of a movement which profoundly affects the very foundations of Christian society, the home, marriage, law, order, and the rest. Secondly, I think it is safe to say that the radicals are so far in control of the general movement."

WOMAN IN THE "AGES OF FAITH"

The Catholic talent for rewriting history to suit its purpose is at its best in depicting medieval life as the golden age of human existence, when everyone was religious, virtuous and gaily carefree. *The Thirteenth, Greatest of Centuries*, by James J. Walsh, has achieved sensational success, but is one of the greatest travesties of truth ever written. Thus it is taken for granted that the glorification of Mary and the development of chivalry raised womanhood to a pinnacle never before or since reached. An occasional educated woman of the wealthy class is made to represent all women in the Middle Ages. A flattering phrase by a far-seeing monk to a wealthy benefactress of the church is made to appear as proof of the church's glorification of all women.

Historical truth paints the picture otherwise, and shows that contempt for women by a celibate priesthood increased in proportion to the growing

dominance of the church of Rome. Lecky, in his *History of European Morals* (II, 49), tells us:

"In the 6th century the Catholic church council of Macon was actually discussing whether woman was a human being. This thesis was revised at a later date by Geddicus. According to Bayle in his *Philosophical Dictionary* the doctrine of Geddicus asserted that, 'Nature, which ever aims at perfection, would always produce men, and that, when a woman is born, it is, as it were, a mistake and an error of nature, as when anyone is born blind or lame . . . Thus woman is an animal produced by accident.'"

This pathological attitude toward woman, borrowed from paganism and cultivated in the cloister, grew stronger with age. The celebrated historian, G. G. Coulton, in his work, *Ten Medieval Studies* (p. 51), puts it as follows:

"To the strict Franciscans, the other sex existed only as a temptation, permitted by God's inscrutable providence . . . As Bernard of Besse remarks, after his warning against touching the hands of or kissing even a baby sister: 'I can call that man neither chaste nor honorable who abhors not to touch a woman or to suffer her touch. How should it be lawful to touch that which it is not lawful even to look at?'"

Joseph McCabe, in his book, *The Religion of Women*, explains how the Catholic church withdrew the few privileges formerly granted to women:

"In the 5th century the Councils of the Church began to close the door of the ministry effectually against women. Few deaconesses can be found after that time. One by one the public functions were reserved for the male clergy. Women were forbidden, successively, to teach, to baptize, to preach, to take any ministerial order whatever. Councils of bishops began to dispose of women in a curious fashion . . . At

the Council of Auxerre in 578 the bishops forbade women, on account of their 'impurity,' to take the sacrament in their hands as men did. On every side woman was forced to retire from the position she had won. The dignity which the pagan Stoics had at length granted her was flung to the winds."

Resentment against the female sex went so far as to exclude women from singing in the choirs of the principal churches. Eunuchs were provided instead, and till recent times boys were castrated to supply soprano voices for the Sistine choir in the Vatican.³ No women are allowed to sing in choirs in St. Peter's or other Roman Catholic cathedrals to this day.

Most degrading of medieval marriage customs was the "right of the first night" (*jus primae noctis*), by which a feudal lord was entitled to spend the first night with every newly married woman among his serfs. The sexual license enjoyed by the higher clergy, who were also feudal lords and therefore entitled to the "right of the first night," was paralleled in the lower clergy by universal concubinage. These conditions are a frightful commentary of the claim of the Catholic church to have raised the standing of women in medieval Europe. *Cambridge Medieval History* (V, 12) says: "By about the beginning of the 11th century, celibacy of the clergy was uncommon, and the laws enforcing it obsolete." And Lecky (*Democracy and Liberty*, II, 179) observes that, "There was a time when clerical marriage was forbidden but when connections not formally legitimate were generally tolerated and recognized, and were sometimes even enforced by parishioners in the interests of public morals."

The effect of clerical concubinage was to lessen the regard of laymen

³ Cf. *Christianity and Morals*, p. 339, by Prof. Edward A. Westermarck.

for the married state. Dr. James Donaldson, in his book on *Woman*, (p. 190) has this to say on the point:

"The less spiritual classes of the people, the laymen, being taught that marriage might be licentious, and that it implied an inferior state of sanctity, were rather inclined to neglect matrimony for more loose connections."

Added to this was widespread and legalized prostitution, in which church organizations had a controlling interest.

Woman in Catholic Europe of the Middle Ages was a direct or indirect victim of church law. Her condition was degraded and far inferior to what it had been in pagan times. The *Encyclopaedia of the Social Sciences* (XV, 444) states:

"As Christianity became dominant throughout Europe, women were deprived of that freedom which they had attained in pagan Rome and had enjoyed to some extent under Anglo-Saxon law . . . women and especially wives occupied a position of abject dependence.

"A few exceptional women participated in the meager cultural activity and in philanthropic undertakings through their work in nunneries, but the position of women both in custom and in law was degraded."

Encyclopaedia Britannica (XXVIII, 783) has this to say:

"Canon Law, looking with disfavor on the female independence prevailing in the later Roman law, tended rather in the opposite direction. The *Decretum* specially inculcated subjection of the wife to the husband, and obedience to him in all things . . . In some court cases the evidence of women was not receivable."

Lecky in his *History of European Morals* (II, 339) points out that, "Wherever Canon Law was made the basis of legislation, we find 'laws of succession' sacrificing the interests of daughters and wives, and a state of public opinion which has been formed and regulated by these laws."

THE VIRGIN MARY AND CHIVALRY

Catholic propagandists have so ceaselessly repeated their contention that the veneration shown to Mary elevated woman to a new dignity, that it is now generally accepted as true. Overlooked is the fact that the virtual deification of the Virgin Mary in the Middle Ages made her a sexless being, utterly removed from earthly things, and left her nothing in common with ordinary women. To this day, she is prayed to for redemption and salvation, and there her practical relationship with ordinary women ends.

In fact, the cult of Mary has never been an obstacle in the Catholic church to contempt for women in general, and cruelty to wives in particular. In volume I, p. 174, of his *Five Centuries of Religion*, G. G. Coulton reports his findings on this topic as follows:

"The cult of the Virgin probably did a little indirectly to raise the status of women; but the claims usually made in this direction are not, so far as I know, borne out by any documentary evidence, and, on their very face, are grossly exaggerated . . . The Knight of Tour-Landry wrote in the heyday of Mary-worship, and to him wife-beating was a matter of course even in good society.

"The woman-worship of the troubadours is admittedly leavened with pitiful unrealities, and, such as it is, it probably owes at least as much to imitation of the politer Arabs of Spain as to the cult of the Virgin. To chastise one's wife was not only customary, not only expressly permitted by the statutes of some towns, but even formally granted to the husband by Canon Law" (as in Gratian's *Decreta*).

After all, Madonna-worship is not confined to Roman Catholicism. There

was Maya, the virgin-mother of Buddha; and Isis, mother of the Egyptian god Horus, who was called "Our Lady" and "Queen of Heaven" the same as Mary is today in the Roman Catholic church. In Babylon there was Ishtar, described as "The Lady of the Heavenly Crown, the Mother of the Gods." These cults produced no betterment in the status of women. Why therefore expect any revolutionary changes because of a like cult in Roman Catholicism?

Likewise medieval chivalry is largely a lot of romantic nonsense. It is no proof, as Catholic propagandists would have us believe, of the dignity acquired by women under Catholic church control. No army in history has a worse reputation for raping women than the Mary-worshiping knights who led the later crusades. In the third volume (p. 399) of his work on *Europe During the Middle Ages*, Prof. Hallam says:

"The morals of chivalry were not pure. In the amusing fiction that seems to have been the only popular reading in the Middle Ages there reigns a licentious spirit . . . indicating a general dissoluteness in the relation of the sexes. An accomplished knight seems to have enjoyed as undoubted prerogatives with women, by general consent of opinion, as were claimed by the corrupt courtiers of Louis XV."

THE CHURCH AND WOMEN TODAY

Has the Catholic church in modern times changed its attitude toward women? In democratic countries, where the Catholic church is forced to compete with Protestant progress, it is obliged to tolerate the education of women, and their newly-won rights to vote and even administer high positions in government. Not so in countries where the Catholic church is dominant. As regards the education of women in the typically Catholic countries of

Spain and Portugal, a report of the United States Education Bureau states:

"The general consensus of opinion has been, in the Iberian peninsula, that an elementary education and certain accomplishments were about all that young girls need. Until a late date there have been no laws admitting women to university privileges in either Spain or Portugal."

In Catholic countries of Eastern Europe conditions have been worse. In Latin America women not only lack higher education and the right to vote, but live in passive submission to the absolute rule of their husbands. The double standard of morality—one for men and one for women—is taken for granted, and prostitution is rampant. In the January 27 issue of the *Wilmington, Delaware, Sunday Star* of this year, Mother Agatha, an Ursuline nun who writes a regular column in that newspaper, glamorizes the present status of woman in Latin-American countries as follows:

"She lives an entirely passive, receptive, emotional life, from which she draws a sense of security. Thus linked to man's personality, destinies and prestige, woman is content to play a role secondary to his. Her life is completely subordinated to his . . . It is natural that the Colombian woman should shrug her shoulders at the American woman's remark about feminism, voting, and the rest.

"The Latin-American woman is perfectly happy without the social and political rights enjoyed by American women."

This paraphrases the dictum of the late Cardinal Verdier of Paris on the status of women in the Catholic church:

* *Report of the Commissioner of Education for 1894-95, Vol. I, Part I, p. 940.*

"By marriage a woman takes a place in an hierarchical society. In this society God, who established marriage, has willed that the husband shall be the head of the family, and that the wife shall be his companion, like to him indeed, but subject to him."

In Catholic Quebec, Canada, much of the old French Civic Code on marriage remains. When a French-Canadian woman marries, she loses all legal status. Her property is placed at the arbitrary disposal of her husband; she cannot even collect on her own insurance policy without her husband's consent. Her husband, under the guidance of the church, has the sole right to say whether or not his wife shall undergo any surgical operation.

The coming of Fascism gave hope to the Roman Catholic church for the restoration of its traditional attitude toward women and its enforcement on society by dictatorial decrees. Pope Pius XI, in his encyclical "On Christian Marriage," (1930), enthusiastically refers to and quotes from his recent Lateran Pact with Mussolini (in 1929) that, "in consonance with right order and entirely according to the law of Christ, in the solemn Concordat happily entered into between the Holy See and the Kingdom of Italy, also in matrimonial affairs a peaceful settlement and friendly cooperation has been obtained, such as befitted the glorious history of the Italian people and its ancient and sacred traditions. These decrees are to be found in the Lateran Pact."

In this same encyclical Pius XI quotes and endorses Pope Leo XIII on the subservience of woman to man, as follows: "*The man is the ruler of the family, and the head of the woman;*

* *Petit Manuel des Questions Contemporaines*, published by the Paulist Press, N. Y. under the title of *Quizzes*, p. 21.

but because she is flesh of his flesh and bone of his bone, let her be subject and obedient to the man."

Outstanding Catholic leaders, even those reputed as pro-democratic, such as the late English Cardinal Hinsley, praised Fascism for its "manly virtues" and its decrees relegating women again to the duties of "children, church and kitchen."

It should surprise no one therefore, that the Catholic church in America is adamantly opposed to equal rights for women, and makes every effort in Washington to defeat the proposed "Equal Rights Amendment" to the Constitution. Following is a sample of the pressure exerted on Congress in this matter. It was written to Representative William T. Byrne by Charles J. Tobin, secretary of the New York State Catholic Welfare Committee, on October 2, 1943, from its offices at 162 State Street, Albany, N. Y.:

"Dear Bill:

The National Catholic Welfare Council, speaking for the Catholic Bishops of the country, have protested the passage by Congress of the so-called 'Equal Rights for Women Proposal,' now before the Judiciary Committee of the House.

His Excellency, Bishop Gibbons of this Diocese, asks your good offices to aid the National Catholic Welfare Council in their protest.

Very sincerely,

*(Signed) Charles J. Tobin,
Secretary."*

This letter caused the recipient and two other Catholic members of Congress to change their pledged votes in order to conform to the instructions of Bishop Gibbons.

Equal rights in the spiritual order, regardless of sex or condition, is a fundamental principle of true Christ-

ian teaching, and was re-introduced to the world at the time of the Protestant Reformation, according to Paul in Gal. 3:28: "*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*"

God is no respecter of persons or sex differences. To each and all He offers His gift of salvation—free and full: From this spiritual principle of equality, as taught by all Protestant churches, flow equal rights in the social order for women and men alike, as is evidenced in countries where the Gospel of Christ has been freely preached.

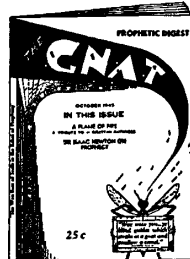
Such equality, in spiritual and social matters, however, does not tend to sustain an ecclesiastical organization like the Roman Catholic church, whose hierarchical structure is essential for its maintenance, and whose choice privileges are reserved only for those of its administrative personnel—all of whom are men.

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by the complexities of Prophecy today? Would you like a clearer view? Come back, then, with "THE GNAT," to the simple prophetic principles of the First Protestants.

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HITLER'S 'LADY HAW-HAW'

Who is shielding her?

ON JULY 26, 1943, the U. S. Department of Justice indicted for treason Jane Anderson, zealous Catholic propagandist, also known by her marriage name of the Marquesa de Cienfuegos, for her assistance to the enemy in time of war. In 1937, during the Spanish civil war, she was condemned to death by the Loyalists for espionage, but was saved through the intercession of the State Department acting under Roman Catholic pressure.

On her return to this country Monsignor Fulton J. Sheen hailed her as "one of the living martyrs of history," and the *Catholic Digest* described her as "the world's greatest woman orator in the fight against communism."

She left the United States again on July 17, 1939, from Philadelphia, and it was reported in the *Philadelphia Record* that she was setting out, with the approval of Pope Pius XII, Cardinal Dougherty, and of Franco himself, to tour "New Spain." She wound up in a Nazi radio station in Berlin where she broadcast in favor of Nazism

until April 1942. She was introduced by the Berlin announcer as a "famous Catholic orator."

The latest information on Jane Anderson is contained in the following letter received by us from Theron L. Caudle, Assistant Attorney General:

"In reply to your letter of November 20, 1945, I wish to advise that Jane Anderson was indicted for treason on July 26, 1943. Her present whereabouts is unknown.

"An investigation into the activities of Miss Anderson on behalf of the enemy is continuing and, therefore, I cannot advise you at this time as to whether she will be brought back to the United States for trial.

Respectfully,

(Signed) Theron L. Caudle
Assistant Attorney General"



**A 'PRINCE' ON HIS GOLDEN THRONE
IN NEW YORK**

Here Cardinal Spellman is pictured presiding from his golden throne on the stage of the Metropolitan Opera House in New York last March 5—while Thomas E. Dewey, Governor of New York State, squirms uncomfortably next to him on a hard stool.

A Roman Cardinal is called a "Prince of the Church" and is so honored, even in democratic America, above even the highest government officials.



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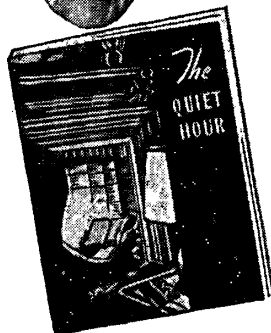
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**The Devotional Guide
 that is Giving New
 Hope to Thousands**

ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. All texts of Scripture quoted are from the official Catholic version of the New Testament.

His answer this month concerns:

THE 'REAL PRESENCE' IN
THE COMMUNION WAFER

ROMAN CATHOLICS SAY:

Jesus gave His material flesh and blood in food to us.

To prove this they quote the Scripture as follows:

"Jesus therefore said to them, Amen, Amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day." John 6:54, 55.

ANSWER:

These words do not refer to the institution of the Last Supper, because Christ had spoken them more than a year before (two passovers had passed—compare John 6:4 with John 12:1.) and he had imposed the above condition for having everlasting life, not by a future act, but, *now*, by a present act—Christ used the present tense "*unless you eat . . .*"

Our Saviour Himself corrected His disciples' gross understanding of eating His flesh and drinking His blood in a carnal manner, and made it plain to them that they were to receive the Spirit. "*The words that I have spoken to you are spirit and life.*" John 6:64, and gave the reason: "*It is the spirit that gives life, the flesh profits nothing.*"

John 6:64.

His teaching was that we receive the Spirit, not through a literal mouth-eating act of His supposed flesh, but by hearing and believing. "*Did you receive the Spirit in virtue of the works of the law, or in virtue of hearing and believing?*" Gal. 3:2. Jesus was not talking about a new way of salvation (by the carnal eating of His material flesh) but about the *only way* of salvation: through faith in Him. He was speaking of Himself *figuratively*, as "*Bread from Heaven*," a *spiritual* food to be received *by faith*. Verse 35, of the same chapter, gives a complete explanation of the figurative meaning of Christ's words.

The bread of God is that which comes down from heaven and gives life to the world: "*I am the bread of life. He who comes to me shall not hunger and he who believes in me shall never thirst.*" John 6:35.

How are we fed by Christ? *By going to Him.*

How have we to drink and eat his flesh? *By believing in Him.*

To eat one's flesh, to drink one's blood, to eat justice, to eat a book, etc., were familiar figurative ways of speaking among the Jews, as we can see from many passages in the Bible: "*Oh that we had of His flesh! We cannot be satisfied.*" Job 31:31. "*Because they poured out the blood of saints and prophets, blood also thou hast given them to drink.*" Apoc. (Rev.) 16:6. "*Take the scroll and eat it up.*" Apoc. (Rev.) 10:9. "*Eat this roll, and go speak unto the house of Israel.*" Ez. 3:1. "*Blessed are they who hunger and thirst for justice.*" Matt. 5:6.

Roman Catholics boast much about the "*real presence*" of Christ that they have in their Eucharist. But, a sense of the real presence of Christ by faith, which is symbolized by bread and wine,

is more real than a piece of bread that is believed to be the actual body of Christ. Paul defines true faith as: "The substance of things hoped for, the reality of things not seen." The Roman Catholic sees as reality a piece of bread. The believing Protestant sees and feels within himself the reality of Christ symbolized by a piece of bread.

The substance and reality of things, as Paul assures us, are *not* seen. The mere externals, which the Roman Catholic church has erroneously substituted for the real thing, is merely a shadow affecting the outside of men and things. Christ and His teaching

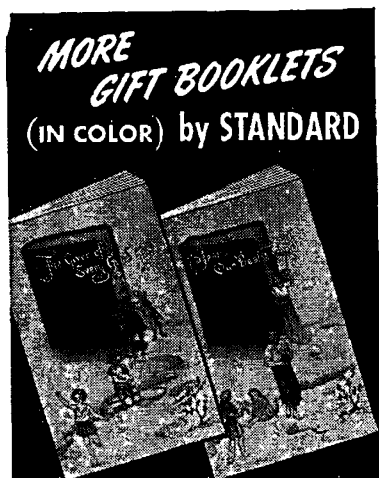
CHURCHILL AND CARDINAL



THE LAST VISIT of Winston Churchill before sailing for England on the Queen Mary on March 20, was to Cardinal Spellman of New York, with whom he toured St. Patrick's Cathedral where he prayed before the altar of the 'Blessed Sacrament.'

Above picture shows Churchill the statesman and Spellman the political churchman greeting the crowd from a window of the Cardinal's residence.

must affect us *within*. Change men from within and you will change the world outside.



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THE PASSING SHOW

By P. J. WHELAN

► **AUXILIARY ROMAN CATHOLIC BISHOP OF MANILA**, Msgr. Cesar Maria Guerrero, was indicted for treason on thirteen counts by the people's court in Manila on March 13. According to a United Press dispatch in the N. Y. 'Times' of last March 13, "Msgr. Guerrero, who is also Vicar-General and a national assistant in Catholic Action in the Philippines, was accused of spreading Japanese propaganda from the pulpit during the war."

► **THE CARDINALS AND BISHOPS** of France met last March 12 to discuss the recent consistory at Rome. Cardinal Suhard, as reported in the N. Y. 'Times' of March 13, stressed the current policy of the Vatican in building up a world conflict between the forces of Communism and Catholicism. "*Two credos confront each other*," he declared, "*and the hour has come when the church should gather together all her forces if she desires to triumph.*"

► **ONLY RECENTLY** has it become known, the N. Y. 'Times' of March 12 reported, that Myron C. Taylor, de facto U. S. Ambassador to the Vatican, was made a papal nobleman on June 2, 1945. The announcement was made in the latest edition of 'Acta Apostolicae Sedis,' and was withheld "lest it be interpreted as a gesture of farewell at a time when they [Vatican circles] hoped Mr. Taylor would return to Rome." His title carries with it the hereditary status of nobleman.

► **GUGLIELMO GIANNINI**, founder of Italy's neo-Fascist "Qualunquism," was reported in a Rome dispatch to the New York Times of last January 27, as planning to unite all of Europe, "from Andorra to Russia," in one huge "Qualunquist" State. The N. Y. 'Times' report quoted Giannini as stating that "*this was a Catholic movement because Italy was Catholic and that 'l'uomo qualunque had the greatest respect for the Pope as international moral leader.*" Like Mussolini, he boasted that "it did not matter if he died, because his ideas would live after him."

► **THE SPANISH NEWSPAPER 'Ya,'** owned by the Catholic Action publishing department, is "the most popular morning paper in Madrid," according to a wireless dispatch from Madrid to the N. Y. 'Times' of last February 22.

► **A NEW CONCORDAT** between the Vatican and Franco Spain is in preparation and is expected to be signed within a short time. Present relations between the Vatican and Spain are regulated by the Concordat of 1851, which was revived after Franco came to power and which, among other things, denies legal existence to Protestant churches.

► **REPLYING** to the denial in *Osservatore Romano*, Vatican newspaper, that the Vatican supported Fascist reactionaries, *Pravda*, Soviet Government organ, repeated its charges on February 28 that, "*The Vatican's politics were pro-Hitler during the severe war years, and its policy remains the same today.*" According to an AP report from Moscow in the N. Y. *Herald Tribune*, *Pravda* further stated: "*We are far from entering into or opening a discussion of a religious theme. But we won't pass by silently the pro-Fascist politics of the Vatican, whether the gentlemen of 'Osservatore Romano' like it or not.*"

► **CONTINUING** its debate with "Osservatore Romano" on March 4, 'Pravda' recalled the undeniable fact, often stressed by us, that "The Concordat of 1933 [between the Vatican and Hitler] bears two signatures, one of von Papen, the second of Cardinal Pacelli, today Pope Pius XII. The first today is on the accused bench among the criminals of Nuremberg, and the second is doing everything to snatch him away."

► **HERMAN GOERING**, testifying before the war crimes tribunal at Nuremberg last March 14, confirmed the fact that the Nazi principle of 'authority tied to a leader' was copied from the Roman Catholic church. According to reports in the N. Y. *Post* of that date, and the N. Y. *Times* and other morning papers the following day, Goering defended "the Nazi program of blind obedience to the Fuehrer" by stating that the Catholic church also rests on the same "leadership principle." According to the AP dispatch in the *Post*, Goering added: "*The Catholic Church is still relying on the leadership principle.*"

► **POPE PIUS XII** gave an audience last March 13 to U. S. Commissioner of Immigration Ugo Carusi and others and urged them to open up the United States to immigrants from Europe to "help Europe's saddest problem." A large influx of immigrants from Catholic countries of Europe would greatly strengthen the Roman Catholic church in America.

► **METHODIST BISHOP J. Ralph Magee** severely condemned Mayor Kelly of Chicago for the "un-American" manner in which he welcomed back from Rome the newly created Cardinal Stritch. As published in the Chicago *Daily News* of March 8, Bishop Magee's protest called upon Mayor Kelly to apologize to the Protestant citizens of the city for "*overstepping your rights as our mayor.*" What especially aroused the ire of this Methodist bishop and all Protestants was the published picture of Mayor Kelly kissing the Cardinal's ring. "*When you bowed down before him and kissed his ring,*" Magee protested, "*you were acting in the capacity of Mayor and were indicating the subservience of civil government to the church.*"

► **THE COST** of bringing the body of Cardinal Glennon by plane from Ireland to St. Louis was paid by the U. S. Government.

► **IRELAND AND ARGENTINA** have stubbornly refused to deport Nazi spies and other undesirable Germans from within their borders, according to Dean Acheson, acting Secretary of State, as reported in a Washington dispatch in the N. Y. *Times* of last January 12. Ireland never even replied to our overtures, he said. Between 3,000 and 4,000 were in Spain, he reported, and although the Spanish Government had agreed to deport them, they were held up by the lack of transportation. In the case of Portugal, only 27, less than 10 per cent of the total of German agents, have left that country.

► **CARDINAL SPELLMAN** was pictured, in a dispatch from Rome to the Chicago *Daily News* of February 26, as very much deflated before he left Rome because the Pope decided against making him Papal secretary of state, and also because of the expressed jealousy of high Roman prelates at the undue publicity given to him. These

jealous Roman prelates circulated "a number of quips" at the expense of the New York Cardinal. The report stated that, "*One of them—an obvious reference to the Cardinal's flair for the dramatic—is that Hollywood's Oscar for 1946 is to be given to Francis Spellman rather than to Spencer Tracy.*"

► **LEO McCAREY**, Academy Award winner for his direction of the Catholic movie "Going My Way" and director of "The Bells of St. Mary's," was jailed as a "drunk" according to the *Los Angeles Examiner* of February 25. McCarey was also involved in a drunken driving case last year. The Catholic moral code also worked out badly for Miss Anne T. Callahan, who was accused last March 5 of embezzling \$150,000 over 15 years from the First Mechanics National Bank of Trenton, N. J., where she was employed as bookkeeper for the past 33 years. Press reports described her as "*a maiden lady of unquestioned rectitude who occupied herself with her home, job and church.*"

► **THE INQUIRY** being made by Walter R. Hutchinson, special assistant to the U. S. Attorney General, of Filipino collaborators with the Japanese has revealed an alarmingly high percentage of collaborators among high Government officials, according to a report from Manila in the *'Chicago Tribune'* of last January 12. In the Philippine judiciary—from the Supreme Court down to city prosecutors—90 percent of the personnel, who still enjoy complete freedom, worked for the Japanese during their occupation of the Islands. It is also reported that the executive branch of the Government is similarly filled with alleged collaborators.

► **SPANISH CATHOLICS** were called upon to defend Franco and his Fascist regime by Cardinal Segura y Saenz, Archbishop of Seville, in a pastoral letter of March 8, according to a report of Religious News Service of that date from Madrid. It was also reported that Cardinal Spellman and Cardinal Pla y Daniel, Primate of Spain, were charged with a message from the Pope for delivery to Franco on their arrival in Spain after the Consistory in Rome. Cardinal Spellman denied this, but he did have a private audience with Franco's foreign minister during his stay in Spain on March 10.

About Books

ROMANISM AND THE GOSPEL, by C. Anderson Scott; The Westminster Press; 202 pp. Price \$2.00

EVANGELICAL CHRISTIANITY owes much to its sturdy defense by Scottish Presbyterians. In fact, the tenacity by which the reasserted New Testament teaching, as brought to Scotland by ex-priest John Knox, has been retained there may be regarded as a miracle of God's special intervention. For fearless and profitable defensive protests in behalf of Evangelical Christianity against the ever-present thrust of Roman Catholic aggression, one can count every time on a masterful, straight-shooting disciple of John Knox.

The author of this book, *Romanism and the Gospel*, is one such, and he has given us a work that is a very necessary tonic in these days of indifferent Protestantism. He goes down to the very foundations of Evangelical faith and worship, and strengthens those foundations at a time in this country when Roman Catholicism is making every effort to undermine them.

Here in all its power and freshness the saving truth of the Gospel is held up to advantage against the background of the errors of Roman Catholicism. And it is done with as fine a scholarship, as keen a penetration, and yet as simple a clarity as the most erudite theologian and the ordinary layman could desire. There is no

mincing of words, and no lack of proof, concerning the sadly-admitted fact that Roman Catholicism remains to this day, as it was even in John Knox's time, the historic perversion of Christian teaching that, as Paul foretold would happen, has "turned the truth of God into a lie."

This book is a valuable "must" for Protestant theologian and layman alike.

—L. H. L.

...

"THE WINE OF ROMAN BABYLON," by Mary E. Walsh (Southern Publishing Assoc., Nashville, price \$2.50), is a factual analysis of the unscriptural teachings of Roman Catholicism. The author was born a Roman Catholic in Ireland, and her indictment of her former religion is all the more telling because of its entire lack of venom which one might expect from a disillusioned Irish Roman Catholic girl. She regards the erroneous teachings of the church of Rome as so many "draughts of the intoxicating wine from the cup of Babylon." But many evangelical Christians will not agree with her for including among these the commonly accepted Protestant teachings on immortality and Sunday observance.

...

"QUEER THINGS, DEAR THINGS, IN MY ROMAN CATHOLIC BIBLE," is such an excellent booklet showing Roman Catholics what their own Bible really teaches, that we are carrying it in our list of recommended pamphlets.



In this 400th-anniversary year of the death of Martin Luther, we join with the Lutherans in reminding all Protestants that the three great principles enumerated above—The Bible Alone, Grace Alone, and Faith Alone—are those that gave birth to the Protestant Reformation, and are still the cornerstone of all Bible Christianity.

"By grace ye are saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Ephes. 2:8.

THE EDITOR'S MAILBAG

PAPER SHORTAGES coupled with our greatly increased circulation may slightly delay the mailing of the next issue of our magazine for June. So don't be alarmed if your June copy does not reach you before June 10.

• • •

"Please permit me to praise you for the scholarly manner in which you edit your fine and informative periodical. Its dignified approach and timely handling of the subject matter makes 'The Converted Catholic Magazine' worthwhile."

—R. J. Martin
Denver, Colo.

• • •

"To my mind, there is no equal to your magazine in the entire religious field, regardless of the many types of Christian publications there are in circulation. It just seems to me that any born-again Christian who knows of your magazine and your work and does not do something toward their support, is wilfully neglecting a plain duty. Almost single-handed you are bravely, and in a most dignified manner, fighting what I consider the worst enemy facing the Christian Church and the country.

I earnestly pray God's richest blessings may continue for every one connected with such a noble work."

Sincerely in His name,

—D. A. O.
Troy, N. Y.

• • •

► IT WAS GOOD to read an advertisement in the *Los Angeles Times* announcing the Sunday sermon of Don H. Householder, pastor of Trinity Methodist Church at 12th & Flower Sts., on "Protestant America." The following points of his sermon were publicized: "Putting the Protest Back into Protestantism," "Has the Motion Picture Industry Never Heard of the Reformation?" "If America Becomes Catholic?"

"CONGRESS" PROJECT

WE HAVE personally thanked those who have so far contributed to the project of sending our booklet, 'Vatican Policy in the Second World War,' to all members of Congress. We have so far received enough to send a copy, first-class mail, accompanied by a personal letter, to every member of Congress,—and also to five hundred Protestant ministers. We shall continue to send it to other ministers as further funds allow.

This booklet has been in such great demand that we have had to print another edition of 25,000 copies.

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MR. JOHN MAZZEI, vice-president of the Board of Trustees of Christ's Mission, writes to inform us that he has opened his new law offices at 238 East 76th Street in New York City.

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RECOMMENDED BOOKS

The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today;

DER FUEHRER, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price\$3.00

THE SPANISH LABYRINTH, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

CONTEMPORARY ITALY, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. 430 pages. Price\$3.50

WHAT TO DO WITH ITALY? by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price\$2.75

THE CATHOLIC CRISIS, by George Selles; new edition just published.....\$3.00

RELIGIOUS LIBERTY IN LATIN AMERICA? by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price\$2.00

SCHOOL AND CHURCH. The American Way, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price\$2.50

FREEMASONRY AND ROMAN CATHOLICISM, by H. L. Haywood; an authoritative exposition of the persecution of Freemasonry by the Roman Catholic church. 224 pages. Price\$2.50

ROME STOOPS TO CONQUER, by E. Boyd Barrett, ex-Jesuit priest; a keen analysis of the strategic plan of the Roman Catholic church to win America to its doctrines and practices, 267 pages. Price\$3.00

THE POPES AND THEIR CHURCH, by Joseph McCabe. A concise, colorful history of the Popes by a scholarly ex-priest; paper covers75c

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